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THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away"* (MATT. 24: 34, 35).

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## A LIVERPOOL REMINISCENCE.

IT is with feelings of pleasure that I avail myself of the invitation to contribute an article to your bright little luminary, giving a very brief sketch of my experiences in the Liverpool branch from the year 1884 to 1916. Towards the latter part of the year 1883, I had come to the conclusion that the teachings of various conflicting religious sects were problems which I could never solve, and I often wished that I might understand why this religious conflict had been brought about. The more I pondered over it, the more puzzling it became, so I decided to let religion alone, and do the best I could without it. My parents had always taught me from childhood, to pray and lead a moral life. I believed in a God, but had not the remotest idea what kind of a being He was, beyond that He was a great spirit, without body, parts or passions, which was incomprehensible to me.

While in this frame of mind I came in contact with Mormonism. At the outset I did not think it a religious system at all, but some strong cult from America, led by a notorious character named Brigham Young. The friend who brought the religion to my notice, seemed so earnest in his belief, and produced so many proofs from the Bible to substantiate his claims, that I decided to investigate for myself. I attended meetings, and well remember on one occasion listening to a young missionary advocating the claims of Mormonism. He made the statement that, if people wished to know whether he was speaking the truth, if they would ask God to enlighten their minds, they should receive an answer to their prayers. I continued to investigate, and after a while became greatly interested. I repeatedly asked God in humble prayer to make known to me if this was His work. Although I could not understand why, I was very happy, more so than I had ever been before; I felt that my prayers had not yet

been answered, but I had an inward conviction that something of importance was about to happen.

I shall never forget the first wonderful answer to my prayers. One night I awoke from refreshing slumber, and although it was very dark outside, everything in my room seemed beautifully radiant, and as I gazed upon what appeared a strange scene, my mind became illuminated, and a sweet, peaceful influence took possession of my being, unrestrained tears of joy flowed from my eyes, as I realized this was the commencement of an answer to my prayers. Problems, which I could not understand before, were made quite plain to me. It seemed as if a panorama passed before my mental vision. I saw that the Church which Jesus Christ had established, with apostles, prophets, pastors, teachers, evangelists, etc., had been overcome, as it was predicted it should be, and that authority to preach the gospel and administer in the ordinances thereof, owing to a great apostasy, had been taken from the earth; and this was the reason there were so many different sects, each claiming to have authority from God, but not one of them able to substantiate its claim. The Bible, which had been a sealed book to me, appeared wonderfully plain and simple. Passage after passage came to my mind, proving to me that God was the same yesterday, to-day and forever, and that the so-called spiritual teachers were only blind leaders of the blind; and that it was impossible for them to teach the people the truth, not knowing it themselves and denying revelation, the source through which it comes. I saw that the priesthood had been taken from the earth, and forms of priestcraft substituted, which are described as forms of godliness but having no power. It was made quite clear to my mind that, to put matters right, God must again restore that which was lost, namely, the authority for man to act in His name.

In this frame of mind, it was not difficult for me to see—which I did very plainly—that the Prophet Joseph Smith was the humble instrument used by our Heavenly Father in restoring divine authority to the earth again. From this time onward my life was entirely changed. All former doubts were set at rest, and I was satisfied that God had answered my prayers, and revealed the truth, and having done so, had placed a great responsibility upon me, which I felt unequal to undertake. The powers of darkness soon set to work to rob me of my precious testimonies. Although not a member of the Church, I found myself defending the principles of the gospel, as I understood them, and was surprised how much opposition I had to face, and at that time I had a slight foretaste of what I might expect in the future.

I submitted my case to my father, a man occupying a prominent position in society, from whom I hoped to receive some encouragement, but was much surprised at the hostile attitude he took; so

much so, that for the time being I let the matter drop, as far as he was concerned. My duty was very plain, but how to carry it out brought a great deal of worry and anxiety into my life. However, at length, under divine guidance and assistance, I became a member of the Church and kingdom of God on the 8th of September, 1884. From that time to the present I have never regretted it. My only regret is that I have not been able to live up to the high ideals which the gospel teaches. I soon realized that the step which I had taken was not approved by my relatives, friends and business associates—my father would not have me at home, although prior to joining the Church I was his favorite son. Many years elapsed before I was permitted to visit home again. It would take up too much space to recount the various trials through which I was called upon to pass; but on looking back upon them, I feel to thank my Heavenly Father that He gave me the moral courage to endure the testing of my faith, and although I feel that I have fallen short in many ways, I am thankful for the wonderful experience the gospel has brought to me.

I was appointed president of the Liverpool branch, and superintendent of the Sunday-school on the 9th of October, 1887, by Apostle George Teasdale, who gave me a remarkable blessing; stating, among other things, that I should be the instrument in the hands of God in bringing the gospel to untold numbers. At the time this prediction was made, I could not grasp its true meaning, but very soon I found myself delivering the gospel message to all with whom I associated. I can testify that this remarkable prediction has been fulfilled to the very letter, over and over again, not only in England but since my residence in Utah. I have had the opportunity, daily, of presenting this warning message to numerous visitors passing through this city, and for this privilege I feel very grateful.

I know that the signs promised do follow all true believers. Through the administration of the servants of the Lord, I was raised from a bed of sickness, when there appeared to be little hope of my recovery; and I have seen numerous cases of healing among members of the Liverpool branch during the time I presided there. If these signs did not follow the believers we should be justified in doubting whether we were in the true Church of Christ or not. I felt a great anxiety to warn the people of Liverpool, but the members of the branch were so few that it seemed hopeless to expect much assistance from them. Outside help was obtained, and gospel tracts were delivered from house to house, and as the streets were tracted, they were marked off the city maps. By this method thousands of tracts were placed in the hands of the people. This practice was continued for some years, until missionaries from Utah were appointed to visit the homes of the people in a more systematic manner. As time went on branches of the Church

were opened in Bootle and Birkenhead, and for a time much good was accomplished; but subsequently these useful fields of labor had to be abandoned, owing to the misguided zeal of our enemies. It was difficult to obtain a suitable place for public worship, as no one would rent us a hall when it became known that we were Mormons. I remember Brother H. J. Halton and myself tried on several occasions to rent a room to meet in, but after spending much of our time, were only able to secure a very inferior meeting place in one of the back streets.

(TO BE CONCLUDED).

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## PROPHECIES FULFILLED.

By President Anthony W. Ivins.

[The *Deseret News* publishes the following synopsis of a discourse delivered by President Ivins at the Salt Lake Stake conference, in the tabernacle, March 20th, 1921, and makes the observation that it was the first sermon preached by him, after being called to the office of second counselor in the Presidency of the Church.—Ed.]

President Ivins began his discourse by reading from the Bible, where Jesus told the disciples what would be seen on earth before he should come again; how there would be wars and rumors of wars and false prophets; but that the end should not come until the gospel had been preached to all the world (See Matthew 24). President Ivins said it has been nearly one hundred years since the present gospel dispensation was introduced. He told of God's speaking again from the heavens at this time to the Prophet Joseph Smith, and how the world scoffed at the announcement of the heavenly visitations with which he had been blessed. After nearly one hundred years, he asked, what evidence is there that Joseph Smith spoke the truth?

This dispensation, the speaker said, was inaugurated that there might be another witness to the gospel of Jesus Christ, and that ancient prophecies might be fulfilled. It was declared by John the Revelator on the Isle of Patmos that this gospel dispensation should be opened by an angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth and to every nation, kindred, tongue and people. John also heard another voice telling the people to come out of Babylon from the evils of this time. Ancient prophets also declared that this should be a dispensation in which the keys of the priesthood should be restored; the mountain of the Lord's house should be established in the tops of the mountains; and the keys of the turning of the hearts of the children to the fathers and of the fathers to their children should be returned to the earth. To what extent have these prophecies been fulfilled?

The mountain of the Lord's house has been established in the tops of the mountains; the gospel has been carried to every nation, in which the laws would permit the elders to enter, and representatives of every nation have poured into Zion. One fault found by the world with the Latter-day Saints' assumption is that there are so few converts to their faith. The speaker said, even that fact is a fulfilment of a prophecy, which stated that one should be taken from a city in the last days, and two from a family; that fishers and hunters should be sent, but few would respond to their teachings.

When Joseph Smith was a mere boy he prophesied that his name should be had for good and evil in every nation of the world, that, as a fact, it was revealed to him by an angel sent from the presence of God. To-day his name is had for good and evil among all people, fulfilling that prophecy literally. In the coming of the Latter-day Saints to this section of the nation, prophecy was again fulfilled, as it has been regarding the turning of the hearts of the children to the fathers.

One of the first acts of the Latter-day Saints, wherever they have settled, has been the erection of temples, in which ordinance work for the dead might be performed. No other religions denomination in the world is a temple-building people; no other believes in ordinance work for the dead; no other preaches the gospel without purse or scrip; and no other claims to have been established by divine revelation. The hearts of the children have been turned to the fathers and they are collecting their genealogies and doing temple work for their salvation.

The same Church organization was established in America by the Nephite people, that was created by the Savior in Palestine. That Church believed in baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost; healing by the laying on of hands and in the various other principles taught by Christ to the Jews. The same organization has been restored in this age. This is also the dispensation in which the Jews are to be gathered in from their great dispersion. This work has already started. We are at the threshold of a great era when the house of Israel shall be restored. The Church is here for the accomplishment of God's purposes. The Lord calls upon all to turn towards him and cease from committing sin; that the bounties of the world might be justly and equitably distributed. Peace must come through the conversion of the world to God's truth and in no other way.

A growth, development and fulfilment of God's plans are being witnessed every day. He is the author of all the wonderful things of scientific truth and achievement seen in the world to-day. The Lord's aspirations are for the welfare of mankind. The revelations of His will, ancient and modern, declare it, and their fulfilment as time goes on proves it.

## CURIOUS LAWSUITS IN THE MIDDLE AGES.

EVERYBODY knows that migrations of the grasshoppers were a hard plague in biblical times, and even before them. Ever since those remote centuries this plague has not ceased to disturb mankind, accompanied or followed by failure of crops, by famine and pestilence. Wherever these hideous guests arrive the most persistent war has been waged against them, but has always ended with the defeat of mankind. The consequences were the same as in all other defeats in those remote times. When men were helpless the intervention of the law or the intervention of God was called upon to interfere and to stop the ravaging intruders. The reasoning of the people was, indeed, rational, considering the low state of culture and education. The officers and representatives of the law, as well as the clergy, the natural interpreters between the people and God, were obliged to submit to the wishes of the helpless and, therefore, unruly people. It is supposed both acted in good faith; nevertheless, we find sometimes indications of a more advanced intelligence, and it is evident that they have then submitted only because resistance was impossible. As such proceedings would have been too ridiculous and useless if not done in a seemingly lawful and imposing form, we find that by and by the development of laws against obnoxious creatures in the middle ages was perfected. A defender was given to the miscreant, as it was deemed lawful that he could not be judged and condemned without being heard and defended. According to the opinion of the old jurists, even to the devil a defender cannot be denied. Therefore we find a number of curious law cases reported in those times. In France a pig which had killed a child was condemned and hanged. Some thieves were hanged, together with their dogs, and the "Lex Carolina" contains a number of paragraphs, not very fit to be repeated, which imposed the sentence of death on animals. Lawsuits against creatures obnoxious to men and injuring their property are often reported by the chroniclers, sometimes with a certain kind of humor. Grasshoppers and grubs were the most frequent offenders. Bartholomæus Chassanæus, a jurist of repute in the old territory of Burgundy, proposed a course of proceedings proper for such a lawsuit and its consequences—the judgment of excommunication. He says after written summonses are served, and after the judge is appointed, two advocates are to be chosen—one for the people, the other for the grasshoppers.

The first begins the case against the defendant, and concludes finally that the grasshoppers should be burnt. The other advocate objects, and answers that the order cannot be issued until after a judgment has been rendered that the grasshopper should leave the country. If this was not done by the defendant in a specified term of days the thunder of excommunication was to be

thrown on the defendant. A later jurist, Job Ludof, of Saxony, a man with the extraordinary knowledge of twenty-five languages, speaks in 1694 at some length against the proceedings just related. The proceeding proposed by Barthomolæus, says Ludof, could never be proved to agree with the decree of the Holy See; and nothing like it is to be found in the Pontificale Romanum. There is a three-fold excommunication—the minor, the major, and the anathema (which is the end of all)—"that the culprit's body is given over to Satan, to save the spirit for the day of the last judgment." In 1479 appeared in the Canton of Berne, Switzerland, an enormous number of grubs, and it was feared that the whole crop would be destroyed. Therefore, the council sent a deputation to the Arch-bishop of Lausanne with a petition to banish the obnoxious creatures from the Canton. He gave an affirmative answer, and authorized the priests at Berne to impose the banishment of the grubs, providing for strict observance of the customs and laws. An advocate for the people was chosen. He notified the court of his appointment, and proposed the citation of the grubs. On a certain day some of the grubs were brought before the court, and their advocate chosen. The advocte chosen for the defendant was Jean Perrodet, a well-known dogmatical and obstinate disputant. Perhaps it will appear somewhat doubtful if the denomination of this advocate fulfilled exactly the demands of the law and custom of the time, as it is stated that Mr. Perrodet died a short time before his nomination. Nevertheless, the case and the complaint were read; and, as no defender appeared, the judgment was given for the plaintiff; "We, Benedictus of Monferrand, Arch-bishop of Lausanne, condemn and excommunicate Ye obnoxious worms and grubs that nothing shall be left of Ye, except such parts as can be useful to man." The government ordered its officers to report the consequences of the excommunication, but the saucy chronicler says, "that no success had been obtained—probably on account of the sins of the people."—Swiss Cross.

## THE BUILDER.

Who buildeth broadest, buildeth best;
Who broadest blesses, most is blessed.
Who lays the chosen plan so wide
It reaches to the other side
Of prejudice, and makes her wings
Fly true toward the truth of things;
Who so extends the temple's wall
It girds the greatest gain for all;
Who for the weal of man in quest,
Puts by good and wins the best;
Then, with his silent work complete,
Steps back, with self-denying feet.

THURSDAY, APRIL 14, 1921.

## EDITORIAL:

### FAIR TRIBUTES TO SUCCESS.

THE *Millgate Monthly*, which is, we believe, the official organ, representative of the Co-operative Stores, is a little magazine, published in Manchester, of superior contents, ably edited, well gotten up, with good illustrations and letter-press. The issue for April, 1921, contains an interesting, and in the main, accurate article, descriptive of present conditions among the Mormons in Salt Lake City, from the very able pen of Harold J. Shepstone, F. R. G. S. It is introduced by the Editor as follows:

The following account of Salt Lake City and the Mormons, dealing with the manner in which they have won admiration for the bold and original way in which they have solved many of the vexed questions of to-day, will, we believe, be read with more than ordinary interest. We are now facing a trying period of reconstruction, and any hints which should prove of value are worthy of record: and this is our sole reason for the appearance of this contribution, on the Mormons and their work, in our pages.—Ed., "*Millgate Monthly.*"

Mr. Shepstone, who has recently visited Utah and has taken pains to provide himself with authentic information, in the way of reliable printed matter and true photographic views, has done much, and is doing more than any other English writer, to remove the prejudice and correct the erroneous views concerning the Mormon people, which have so long kept the public in ignorance of them. The late Phil Robinson, who spent months among the Mormons, accounted for the almost universal, stupid ignorance and malicious misrepresentation, concerning the Mormons, as follows:

"Whence have the public derived their opinions about Mormonism? *From anti-Mormons only.* I have ransacked the literature on the subject, and yet I really could not tell any one where to go for an impartial book about Mormonism, later in date than Burton's 'City of the Saints,' published in 1862. Burton, it is well known, wrote as a man of wide travel and liberal education—catholic, therefore, on all matters religious, and generous in his views of ethical obliquities, sympathetic, consistent, and judicial. It is no wonder, then, that Mormons remember the distinguished traveler, in spite of his candor, with the utmost kindness. But put Burton on one side, and I think I can defy any one to name another book about the Mormons worthy of honest respect. * * * There is not, to my knowledge, a single gentile work before the public that is not utterly unreliable from its distortion of facts."

The above reference to Sir Richard Francis Burton, whose one hundredth anniversary is being celebrated this year, and who is widely and respectfully commented upon in the public press, is just. His book on the Mormons, published by Harper and Brothers, was a distinct authoritative denial of most of the slanders against the people, and was supported by an array of undeniable facts, which strongly appealed to the fair-minded and intelligent observers and students of the saints and the pioneer work they were doing in Utah at the time it was being written. We have always believed that we owe much to Burton's courageous presentation of the truth about the Mormons, in face of all the falsehood their enemies had up to then put forth. The fair treatment the saints have generally received, when brought before responsible British officials, is probably due to their better knowledge of us, derived from reading Burton, rather than the scandalous sensational press. Since his time, however, the growth of the Latter-day Zion has been so phenominal, and the substantial development in every field of their endeavor, which the saints have made, has forced a better understanding and appreciation of them, from intelligent and tolerant mankind everywhere. In the present publication we have a fine example of that. Mr. Shepstone in his six-page magazine article, has four very elegant half-tone engravings, showing the Mormon temple, tabernacle organ, the Sea-gull monument, and the Roman Catholic cathedral. He introduces his subject: "The Mormons of To-day," with the following paragraph, which the succeeding pages fully sustain and amplify:

"The Mormons have been somewhat to the front of late; not as aggressive members of society or as crazy followers of a despised creed, but rather because of their exemplary character and genius, in solving some of the great problems of to-day. First there is the patriotism and generosity which they displayed in the war. No class in America came forward more energetically to fight in Europe than the Mormons of Utah; and no citizens of America subscribed more liberally to the various war charities than the people of Salt Lake City. This is certainly to their credit; but their presence, here and in France, has enabled us to better judge the people, and, incidentally, learn something of their methods in grappling with social and economical problems. For instance, one of the burning questions of to-day is the housing problem, which has become so acute that an Inter-Allied housing and town-planning congress, consisting of architects from the Allied countries, has been appointed to deal with it. They met recently in London, and to the astonishment of our architects, and also those of France and Belgium, they found the Mormons could give the world many valuable hints in town planning, sanitation, heating, and in the creation of artistic dwellings for the people. A deeper study of the subject reveals the fact that many of the newer cities of the West have been modelled after that of Salt Lake City. It is the same in regard to education, and also in the matter of health, and in the encouragement of suitable means of recreation for the

people. Not least they have developed the principles of co-operation to a fine art, and much of their prosperity to-day can be traced to their belief in co-operative methods of trading."

It is a satisfaction and pleasure to assemble the words of dispassionate truth, which intelligent investigators have from time to time had the independence and courage to utter, about the Latter-day Saints. We do not ask for anything else. We are not asking favors nor special privileges of our fellowmen. Let our profession of true principles, and our performances under the inspiration thereof, speak for us as a Church and community of enlightened Christianity. It will be found that they correspond, and we are, therefore, not afraid of but demand that the crucial test shall be applied to us: "Wherefore by their fruits ye shall know them."

J. F. W.

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## MINUTES OF THE LIVERPOOL CONFERENCE.

WHILE the saints from all parts of the world were assembled in general conference at Salt Lake City, on Sunday, April 3rd, 1921, the elders of the Liverpool conference met with the saints and friends at the Burnley Hall. The Liverpool conference has almost returned to pre-war strength, with eight traveling elders and the local brethren carrying on the work of the branches.

The Sunday-school session, which was well attended by people from neighboring branches, was occupied with the children's program. The smallest performer recited the articles of faith; two little girls quoted beautifully the sixth chapter of Ephesians. Some of the larger scholars sang and recited, while the advanced boys told in their own words of the revelation and translation of the Book of Mormon. The Sunday-schools are wonderfully effective in teaching the principles of the gospel to the children, while in their most impressive age.

The conference was notable for the stress given to teaching the principles of the gospel. It was said that this country is now more open for the teaching of the gospel than in several years past. The thing that is needed at present to restore peace in the land is faith in the God of truth and justice, and humility, which will make room for the love of our fellow-men; repentance from the sins which have been committed in the past, with a determination to do well in the future. It was explained that if men are to live the better life, they must be free from the load of past sins and must obey the laws of naturalization, to enter the kingdom of God. These purposes are obtained through baptism, as taught by the authorized servants of the Lord in all ages. Men are rewarded for their obedience and strengthened in their determination to continue in the paths of truth, by the reception of the Holy Ghost, which comes as of old, through the laying on of hands.

One of the speakers drew evidences from the Bible, from history, and through comparison of ancient and modern Christianity, to show that there was to be and has been a complete apostasy from the gospel of Jesus Christ, and consequently a loss of divine authority. The restoration of the gospel was clearly explained by Elder John H. Zenger, who was present on his way to Germany and Switzerland, where he is going to proclaim that message. The nature and necessity of divine authority was explained, as well as the manner in which it should be exercised.

President George Albert Smith met with and instructed the elders between the meetings in the afternoon; and at night thrilled the large audience with his powerful testimony and many faith inspiring experiences of long service in the work of the Lord.

Besides President Smith, Secretary Thomas M. Wheeler and Elder J. Fred Pingree of the Liverpool office, there were in attendance at the conference President William J. Starkey, Elders Wilford O. Woodruff, Arthur L. Crawford, George T. Patrick, Clayton B. Turner, John H. Zenger, Q. David Hansen, and Ronald M. Jones.

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## FROM THE SAMOAN MISSION.

PARAPHRASING John the Divine: "The Samoan Mission to the various churches which are in Europe; grace be unto you, and peace from Him which is, and which was, and which is to come." In the spirit of genuine brotherhood and fellowship in the Church of Jesus Christ, we of the Southern Seas extend greetings. Like you and with you, we hope for and work for that better day ahead, when the gospel of the Master shall have encircled the globe and its influence become so woven with the affairs of men as to shape their relationship with each other for the final coming of our Savior.

For months past there has been with us an impelling desire to prepare a brief missive for publication in the *Millennial Star*. Nowhere is its contents more appreciated than away out here in Polynesia. You of the British mission, having to do with its issuance, little realize how much good each week's paper accomplishes, as it speeds hither and thither about the globe. In Liverpool you deposit a great bundle of *Stars* in the post office, without perhaps fully sensing that, from that act, there radiates into the earth's four quarters the gospel's best influence. We of the outposts in Samoa, Tonga, Hawaii, Tahiti, New Zealand, Australia, South Africa and other sections, eventually reap the fruits of your efforts as each little messenger arrives successively on its errand of service to mankind.

So, as we here read the *Star*, issue by issue, we are led to

marvel at its long stretch of life and its still longer stretches of travel. It is more than thirteen years since the writer set foot on Samoa, on his initial mission among the Lamanites of the seas, and as secretary then of the mission, had the privilege of handling the *Star*, as it arrived, mail by mail; and always was it a welcome visitor. After three and a half years of missionary work in the islands he returned to Utah, and for more than nine years was engaged, as are all elders, in the essential temporalities of life, as well as the spiritual. Returning last year, many of the well remembered conditions of former service came to notice, among them the presence of the *Millennial Star*. Here and now is the important point: During all these thirteen years the *Star* had continued actively engaged in proselyting, while we elders throughout the world had, one by one, returned home after comparatively brief terms as missionaries, some for short breathing spells, others to remain in their mountain homes, as having preached abroad. The writer is but one, perhaps of the many, who prefer scattering a few roses along the pathway of the living, while recognition is possible, than to utter ever so many and so eloquent eulogies over an unheeding bier. It is no more than proper and just that through its own columns the *Star* be accorded the privilege of recording this brief word from far-off readers, who appreciate it thoroughly. Especially have we been interested in the series of articles which have been tracing out the growth of the work, as it relates to the *Star* and its past editorial management and contributors. This is not merely an autobiography of itself, but a general church chronology since the days of the Prophet Joseph Smith, for its pages have been the reflex of the varied activities of the Church throughout the world practically since its inception. These articles are of high value to all.

Now, concerning us of Samoa, for we take it for granted that in the proportion that we are interested in the saints of Europe and what you are confronted with in your mission, so, too, may you be pleased to learn a smattering of our surroundings and what we have and are away out here. In the Samoan group are eight inhabited islands of volcanic origin and one small islet, where are isolated lepers, of whom but a few exist among the Samoans. At the eastern tip of the archipelago is a small coral-formed island, low-lying and unvegetated, and consequently uninhabited. It is rather an anomaly to see coral and volcano thus join forces to bring into existence a far-flung string of nine widely varying islands. Savaii, the largest, is approximately a couple of hundred miles in circumference, while Alpolima, the smallest, is but a picturesques little bowl blown out of the bed of the sea as a mountain shell, whose rim is a perfect circle, except for one slight break which admits the ocean. Inside this stony bowl is a round, calm, mirror-like lagoon, entirely land-locked, and all so pretty and extraordinary, with its diminutive village

nestling cosily at the juncture of rim and lagoon inside. The occasional tourist who makes it, in a native dug-out canoe, is more than repaid and delighted with his exertion. These two islands, and two more, from Western Samoa, since the occupation by New Zealand troops in 1914, are governed by that commonwealth; while Eastern Samoa, of five islands, with one of the best harbors in the Pacific, belongs to the United States. Three-fourths of the total population of Samoa is in the west.

There is ample field for a very extended writeup of the extraordinary features of people, customs, nature-aspects, etc., as it is all encountered in this paradise of the Pacific, where cheerfulness and freedom from care and worry, and whole-souled hospitality are the characteristics. Indeed, the temptation to write on and on is strong, but the very limited space of a magazine article preclude it. May we not, however, consistently add one more paragraph relative to the origin of this most interesting of races? Extending from Hawaii to New Zealand is a wide belt of island groups peopled by a brown race, whose language must have all been one in the dim past, so nearly alike are they nowadays, hundreds of words being exactly the same in writing and usage. On either side of this belt are darker peoples, revealing in their thick lips, kinky hair and ebony hue a negroid origin. So wholly dissimilar are they from the brown race, that no possible connecting link can bring them to a common origin this side of Noah. These darker islanders are barely susceptible of advancement in civilization, and cannibalism is still attributed to some of the more isolated mountain tribes in the Solomons. The brown Polynesians, on the other hand, are civilized easily, learn rapidly, and are inherently a deeply religious race. To a man, they accepted Christianity upon first hearing it. (This was the pioneering work of sectarianism here). In the very earliest days of Church work among them, many of them became quickly proficient in the Bible and gospel, and could be sent to other groups as missionaries, displaying leadership qualities, in taking the Bible to their more benighted fellow-islanders. An atheist is unknown among them.

Why, may we ask, this most extraordinary aptitude in religion? We shall directly and decisively assert that only because of some primal reason could it be so. They are of the pure blood of Israel, and Israel "knows the Shepherd's voice and follows Him." Take your Book of Mormon and read the sixty-third chapter of the Book of Alma. Ponder well the disappearance of a certain vessel that was lost in journeying from near modern Panama to Northern Mexico. You come to the inevitable conclusion that this "curious" man Hagoth offers the clue in that one, or even more expeditions dispatched northward, which failed to arrive. The craft that was "no more heard of" undoubtedly drifted westward, whither flows throughout the

ages an ocean current—a gigantic river of the deep sea. Thus we have it: Israelites, Lamanites, Polynesians. Everything connected with them proclaims their belonging to the royal house of Israel. More we cannot and need not add at this time, though more may follow. Until then: "Peace and blessings attend you."

Samoa. JOHN Q. ADAMS, Mission President.

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## ANCIENT SPINNING AND WEAVING.

SPINNING and weaving in ancient times were principally performed by women; indeed the words *woof*, *weaving* and *web* are allied to the word *wife*. However, in ancient Egypt and in India men also wrought at the loom. Probably nothing could be simpler or ruder than the looms used by ancient weavers. Were we to compare these with the looms and other weaving apparatus of the present day, and reason therefrom that, as the loom so must have been the cloth produced thereon, we would make a very great mistake. There are few arts which illustrate with equal force the argument in favor of the perfection of ancient art so well as this weaving. It would appear that our advancement is not so much in the direction of quality as in that of quantity. There are few things we can do which were not done by the ancients equally perfectly. Rude as were their looms in ancient Egypt, they produced the far-famed fine linen so often mentioned in the Scriptures and the writings of other nations. In order to show that this is not to be regarded as a merely comparative term applicable to a former age, we will here quote from Dr. Wilkinson, respecting some mummy-cloths examined by the late Mr. Thompson of Clitheroe: "My first impression on seeing these cloths was that the first kinds were muslin and of Indian manufacture; but this suspicion of their being cotton was soon removed by the microscope. Some were thin and transparent, and of delicate texture, and the finest had one hundred and forty threads in the inch in the warp." Some cloth that Mr. Wilkinson found in Thebes had one hundred and fifty-two threads to the inch in the warp; but this is coarse when compared to a piece of linen cloth found in Memphis, which had five hundred and forty threads in the inch of the warp. How fine must these threads have been! In quoting this extract from Wilkinson to an old weaver, he flatly said it was impossible, as no reed could be made so fine. However, there would be more threads than one in the split, and by adopting this we can make cloth in our day having between four hundred and five hundred in the inch. However, the ancient cloths are much finer in the warp than the woof, probably from want of appliances for driving the threads of weft close enough, as they do not appear to have *lays* as we have for this purpose. Pliny refers to the remains

of a linen corselet, presented by Amasis, king of Egypt, to the Rhodians, each thread of which was composed of three hundred and sixty-five fibers. "Herodotus mentions this corselet, and another presented by Amasis to the Lacedæmonians, which had been carried off by the Samians. It was of linen ornamented with numerous figures of animals worked in gold and cotton. Each thread of the corselet was worthy of admiration, for though very fine, every one was composed of three hundred and sixty other threads all distinct." It was probably something of this sort that Moses refers to when he mentions the material of which the corselet or girdle of the high priest was made—the fine twined linen. Jewish women are represented in the Old Testament as being expert in the art of spinning. Ancient Babylon was also celebrated for her cloth manufacture and embroidery work, and to be the possessor of one of these costly garments was no ordinary ambition. It is no wonder that when Achan saw amongst the spoils of Jericho a goodly Babylonian garment, he coveted it and took it. The figure represented on the ancient seal of Urukh had, says Rawlinson, fringed garments, delicately striped, indicating an advanced condition of this kind of manufacture five or six centuries before Joshua. It may be mentioned, however, that such manufactures were in ancient times, especially in Egypt, national. Time was of little importance, labor was plentiful, and no craftsman was allowed to scheme or plan, or introduce any change, but was expected to aim at the perfection of the operation he was engaged in, and this led to perfection in every branch. Every trade had its own quarters in city or nation, and the locality was named after the trade, such as goldsmith's quarters, weaver's quarters, etc. This same rule seems to have been practiced by the Hebrews after their settlement in Palestine, for we find in Scripture mention of the Valley of Craftsmen.

## FROM THE MISSION FIELD.

**Appointments.**—Elder Joseph Conlam, London conference, March 30th, 1921, is appointed traveling elder in the Norwich conference.

Elder Edgar W. Jeffery, London conference, April 5th, 1921, is appointed traveling elder in the Birmingham conference.

Elder George R. Follick, London conference, April 5th, 1921, is appointed traveling elder in the Birmingham conference.

Elder James H. Western, London conference, April 5th, 1921, is appointed traveling elder in the Liverpool conference.

Elder John H. Zenger, Liverpool conference, April 5th, 1921, is appointed traveling elder in the Swiss and German Mission.

**Socials.**—A most successful sale of work and social was held at Blackburn, March 19th, 1921. Reports of the yearly work done

and fine program featured the evening's entertainment. The net proceeds totaled £5.

The North London M. I. A. gave a party Saturday evening, March 26th, 1921. The program consisted of a singing party and sketch. Those taking part had special costumes made for the occasion. The party was very successful, as they raised sufficient money to purchase a large glass book-case for their library.

The South London branch gave an Easter party at Hamstead Heath. Out-side sports and games were indulged in to the pleasure and satisfaction of all.

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**Branch Conferences.**—The Derby branch conference was held Sunday, March 21st, 1921. There were in attendance President Virgil B. Stallings, Elders Brough and Toolson; also President Samuel Pears, Elder Robert Hammond from Hucknall, Sister Louie Welch from Leicester, and Sister Clara Thompson from Nottingham. Three sessions were held; all were fairly well attended. A ummber of investigators were present. The children recited the twelfth chapter of Ecclesiastes in a very impressive way; the lesson taught being to serve God while in our youth. President Samuel Pears made a few remarks on Easter. President Stallings told an Easter story. In the afternoon the authorities were sustained. Elder Brough gave an interesting talk on the Book of Mormon. Sister Louie Welch bore a strong testimony of the gospel. President Stallings made a few remarks on the importance of testifying that Joseph Smith was a Prophet sent of God. President Bradley gave report of the branch, stating that the members were united. Elder Toolson spoke on faith. Closing remarks were made by Presidents Pears and Stallings.

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## DIED.

HARTLEY.—On Wednesday, March 30th, 1921, funeral services were held in the West Hartlepool cemetery over the remains of Sister Jane E. Hartley. President Ernest H. Kearl, Elders Finch, Speierman, and Crowther were present. Sister Hartley had been a very faithful Church worker since she was baptized in 1881.

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